



Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only seeks a hearing.

MOTTS' SEANCES.

Commencing with the Dead.

From the Chicago Daily Times.

The first seance was held on the second evening after arriving at Memphis. Before Mot was placed in the cabinet, it was again thoroughly examined, and the medium fastened with a pair of handcuffs from the ceiling to the floor. He then took his seat in the chair, and the three investigators fastened him with tapes and cords in such a manner that the slightest displacement would be at once apparent when the seance was over. In the opinion of all present, and all were thoughtful, honest men who had come from various sections of the union, without any preconceived plan, and acting individually in the matter, the psychic tones here were simply sufficient. Mr. and Mrs. P. H. P. were also in the circle. Mrs. M. was sick and had late pains.

ALL READY.

The cabinet was then closed, and the circle formed, all joining hands, except the new-comer, who kept his hands free from the time to take notes of the performances. The lamp was placed on the floor at one side of the cabinet, and the light turned on at that point. The room was flooded with a mild twilight. The investigation of the seance began at once, and was continued until the middle of the evening. The seance was a success, and the medium was well satisfied.

Kind friends, we are not very good singers, but we will join you in a song, and would be pleased to have you help us. It produces harmony of mind, and aids the materialization.

With that the entire circle joined in the song.

"There's a land that is fairer than this, And by faith we can see it afar; For the father waits over the way, To prepare us a dwelling place there."

The singing had progressed some time, when there was a ringing sound heard, first in the cabinet and next in the air above the sitters' heads, and the next instant the bell fell to the floor at the feet of Mrs. Walker, who, turning to the reporter, exclaimed:

"It is very strange, but the bell never hit anybody. I have witnessed the same thing many times."

Again the singing went on, and in about five minutes the curtains at the aperture parted, and a face appeared. It immediately receded, and a hand was perceived. Mr. P. H. P. arose and, stepping to the aperture said:

"Kind spirit friends, what can we do for you? Is there anything wrong in the circle?"

There was a whispered sound which the sitters did not catch, when Mr. P. H. P. said:

"The light is a little too strong. Will you please turn it down a little more?"

The light was immediately turned down, and the singing again went on.

THE FIRST GHOST.

In a moment more a face protruded from the aperture, and remained as long as it appeared, then receded, giving all a fair view.

Mr. P. H. P. arose and, walking to the aperture, saying:

"Ah, general, how do you do this evening?"

"Please tell me who you wished to see, general?"

"I would like to see Judge Tifford," was the response.

A MARRIED TEST.

Judge Tifford immediately went to the aperture, and was welcomed by the spirit, who, with his hands clasped, and a brief conversation with him, the ghost retired behind the curtain, when conversation was resumed, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

toed to make itself understood, but without success.

"Will my friends appear to me this evening?"

"Yes."

The reporter thanked the spirit for his kind words, and was returning, when a hand appeared from the aperture, and the spirit made a beckoning motion.

"The general wants to see you again," said Mr. P. H. P.

The reporter stepped up to the aperture again, and asked the spirit if he desired to see him and was answered, in the affirmative, that he would be glad to see him.

There was a momentary pause, when suddenly the spirit appeared, and the reporter was startled to find that the spirit was the same as the one who had appeared before.

Others went to the aperture and conversed with the spirit, and the seance continued until the middle of the evening.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

The inquiry was made whether the Chinese man would write. Mr. P. H. P. said he had done so.

Thereupon the reporter took a leaf from his note book and placed it under his pen, upon the cabinet spirit's writing.

The reporter then wrote the spirit for his kind words, and was returning, when a hand appeared from the aperture, and the spirit made a beckoning motion.

"The general wants to see you again," said Mr. P. H. P.

The reporter stepped up to the aperture again, and asked the spirit if he desired to see him and was answered, in the affirmative, that he would be glad to see him.

There was a momentary pause, when suddenly the spirit appeared, and the reporter was startled to find that the spirit was the same as the one who had appeared before.

Others went to the aperture and conversed with the spirit, and the seance continued until the middle of the evening.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

Dr. Wiggins had no doubt as to the identity of Frank Smith.

Judge Tifford would be willing to testify in court as to the identity of Dr. Wiggins.

James L. Linsinger plainly recognized the features of his son. The spirit had spoken to him concerning things of which one in the world knew.

Dr. Wiggins' name at the time.

Dr. Wiggins, who served with Col. Baker, believed it was Baker's spirit, but the paper down, and held it with his left hand, and with his right, with the pencil in the peculiar perpendicular position always employed by Chinese. It was to the pencil that the spirit came, and he rapidly traced characters on the paper.

When finished, the pencil was laid down, and with his left hand, and with his right, with the pencil in the peculiar perpendicular position always employed by Chinese. It was to the pencil that the spirit came, and he rapidly traced characters on the paper.

The reporter then wrote the spirit for his kind words, and was returning, when a hand appeared from the aperture, and the spirit made a beckoning motion.

"The general wants to see you again," said Mr. P. H. P.

The reporter stepped up to the aperture again, and asked the spirit if he desired to see him and was answered, in the affirmative, that he would be glad to see him.

There was a momentary pause, when suddenly the spirit appeared, and the reporter was startled to find that the spirit was the same as the one who had appeared before.

Others went to the aperture and conversed with the spirit, and the seance continued until the middle of the evening.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

new came the spirit of Mr. Hill, of Warsaw, who had appeared on the previous evening, north of a Mr. Haring, who died at Jackson, Mo., who conversed a long time with his father. Next came an elderly woman, who inquired for her son, Mr. W. H. Moore, of the latter Iowa. This gentleman conversed with her a long time, and she was plainly seen by the other sitters. She was dressed, Mr. Moore told the reporter, in a shawl. Next came a young man, inquiring for his mother. Next came a spirit, inquiring for his father, and it was responded to by Mr. Haring, who found that it was not that of his son, but was Charles Linsinger. This materialization told his father that he had forgotten to say one thing to him upon his former appearance, and wanted to know if he had bought any large house.

Mr. Linsinger told him he had not, whereupon the spirit told him not to do so, for if he did he would lose everything, and he must not buy a large house, and never engage in any enterprise without first consulting him.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over.

THE SEANCE CONTINUED.

The seance was continued until the middle of the evening, when the spirit of the deceased was again seen, and the seance was over

Treatment

[illegible][illegible]

use by
WAVING HIS HAT,
with one hand and sipping each one upon the
head with the other. During the same
"seance" the form of a beautiful "Biquan,"
"POURCE LILLIK,"
appeared with a kind of bloomer costume,
short dress, bla-let and moccasins, and
crossed and kissed every one present, al-
joined with us in singing, and her clear shrill
voice while singing or laughing could be dis-
tinctly heard above all others.

The experiences I have related, Bro. Jones
are but a tithe of what we have seen, heard
and felt during the past few months. Hallelu-
our souls have been rescued, and our faith re-

Spiritualism? Very much. There are in the United States a large number of believers in what is known as Spiritual Philosophy. Many of these persons will have pronounced respect for the above all such hastiness as that which follows the frowny movement. We wish they would be as brave as they are respectable, and step to the front and battle for public decency. But they will not. With all its ill in their parsons and like excuses, the Sluggish followers of the new light are vigilant.

When will a better and braver day come? Who will answer?

There is some movement of a better day

watch, being silent from start, and pretending to be asleep. He is to be paid by some very "thin" tribe of Jaggies. He asked his audience for the loan of an American movement watch. With a concealed magnet in his hand, he touches the movement to make it stop and start at will. In order to deceive the person he pretends to have magnetized. He effects this by opening the watch from the back. The writer recently lent him a watch that cost fifty dollars, since which he has been using it and the magnetizer has been getting it. He would be far too confident, he will never again be worth fifty cents as a watch, and the fellow is beyond reach. I have heard of others who have been damaged by him in the same way.

Lancaster, Ohio.

H. SCOTT.

11. **REMARKS:**

DATE	1975	FILE
------	------	------

Subscriptions and Advertisements for this paper received at the New York Magnetic Cure, 218 East 21st Street, by Dr. Babbitt.

Right Ideas, Demand Right Words

quately, but the mass of the people are by means so correct as in this country. For elegance of language, I think Massachusetts surpasses other states or countries, although I think New York city is less provincial than

[illegible]

Stiffneck is satisfied with the term "animal magnetism," he has a very poor idea of the mighty potency of spiritual and human dynamics in the cure of man's ailments. He would degrade the whole business to the employment of mere physical elements, in harmony with those who deride all Spiritualistic agencies, and who rely only upon drugs and the coarse powers. Has he not learned that there is not only the ruder animal aura, which seers use, but also a much mightier and subtler force, a kind of spiritual or psych-

Ashtangini is identified with the term "anima" in Latin, he has a very poor idea of the significance of the word. Spiritual and human life is in the state of the anima. It would degrade the word to the level of the employment of mere physical elements, in harmony with those who deride all spiritualization. It is not the matter of using drugs and the coarse power. It is the matter of using the power of the soul. There are not only the reader, animal soul, which is the lower soul, but also a much mightier and more powerful soul, the spiritual soul, which is the element, which can lead, forward, and upward, through the channels, and kindle a new fire of the life within? It is not known that the great healing processes come not only from the spiritual soul, but also from the animal soul, the force, which disembody spirit from the state of the body and combined with it? This is not a well-known theory, but can be proved by thousands of cases.

Linnaeus is satisfied with the term "animal magnetism," he has a very poor idea of the mighty power of spiritual and human energies. The cure of the "magnetic" would degrade the cure of the disease to the employment of mere physical elements, in harmony with those who deride all Spiritualism, and who rely only upon drugs and surgery. The cure of the "magnetic" is a thing there is not only the ruler animal, but the healer also, but also a much mightier and nobler force, a kind of spiritual or psychical element, which can leap forth independent of the body, and which can be called forth at will. If we do not know that the great healing powers come not only from the higher soul power, but from the still finer force, which disembodied spirits bring to assist the human, we are in a very bad way. The theory, which can be proved by thousands of cases of cures, some of which have been made by means of miles distant. I submit to the reader that it is not a misnomer, a vague name theory, but a very definite and certain one. The great healing power. How far between the

[illegible][illegible][illegible][illegible]

Manik is satisfied with the term "antenna" because it is very close to the idea of the magnetic potency of the ether, and the dynamism in the cure of man's ailments. I have already said that the ether is the medium of more physical elements. In harmony with those who derive all spiritualization from the ether, I agree that the ether is the cause of powers. I have not learned that the ether is the cause of the etheric channels, as the healers use, but I know a much mightier and stronger power, but from the still finer etheric channels, which are the cause of the ether and combined with it? This is not a theory, but can be proved by thousands of cases. I have seen the etheric channels in the case of miles distant. I submit to the reader that it is not a misstatement, a very lame theory, but a fact. I have seen the etheric channels in the case of miles distant. I submit to the reader that it is not a misstatement, a very lame theory, but a fact. I have seen the etheric channels in the case of miles distant. I submit to the reader that it is not a misstatement, a very lame theory, but a fact.

[illegible][illegible][illegible][illegible][illegible][illegible]

<p>JANUARY S M T W T F S</p> <p>1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31</p> <p>FEBRUARY S M T W T F S</p> <p>1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28</p> <p>MARCH</p>	<p>1875</p> <p>QUET. J. H. MASON AND YOUTH, PUBLISHERS. No. 100 N. Wacker, Chicago.</p>	<p>JULY S M T W T F S</p> <p>1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31</p> <p>AUGUST S M T W T F S</p> <p>1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31</p> <p>SEPTEMBER</p>
---	---	---

LITTLE BOOTS
ACCLIMATED MONTESSORI
SCHOOL FOR CHILDREN
 1800 1st St., N.E., Wash., D.C. 20002
 Phone: 814-4411

APRIL

1	2	3	4	5	6	7	8	9	10	11	12
13	14	15	16	17	18	19	20	21	22	23	24
25	26	27	28	29	30	31					

MAY

1	2	3	4	5	6	7	8	9	10	11	12
13	14	15	16	17	18	19	20	21	22	23	24
25	26	27	28	29	30	31					

JUNE

1	2	3	4	5	6	7	8	9	10	11	12
13	14	15	16	17	18	19	20	21	22	23	24
25	26	27	28	29	30	31					

1	2	3	4	5	6	7	8	9	10	11	12
1	2	3	4	5	6	7	8	9	10	11	12
13	14	15	16	17	18	19	20	21	22	23	24
25	26	27	28	29	30	31	32	33	34	35	36
37	38	39	40	41	42	43	44	45	46	47	48
49	50	51	52	53	54	55	56	57	58	59	60
61	62	63	64	65	66	67	68	69	70	71	72
73	74	75	76	77	78	79	80	81	82	83	84
85	86	87	88	89	90	91	92	93	94	95	96
97	98	99	100	101	102	103	104	105	106	107	108
109	110	111	112	113	114	115	116	117	118	119	120
121	122	123	124	125	126	127	128	129	130	131	132
133	134	135	136	137	138	139	140	141	142	143	144
145	146	147	148	149	150	151	152	153	154	155	156
157	158	159	160	161	162	163	164	165	166	167	168
169	170	171	172	173	174	175	176	177	178	179	180
181	182	183	184	185	186	187	188	189	190	191	192
193	194	195	196	197	198	199	200	201	202	203	204
205	206	207	208	209	210	211	212	213	214	215	216
217	218	219	220	221	222	223	224	225	226	227	228
229	230	231	232	233	234	235	236	237	238	239	240
241	242	243	244	245	246	247	248	249	250	251	252
253	254	255	256	257	258	259	260	261	262	263	264
265	266	267	268	269	270	271	272	273	274	275	276
277	278	279	280	281	282	283	284	285	286	287	288
289	290	291	292	293	294	295	296	297	298	299	300
301	302	303	304	305	306	307	308	309	310	311	312
313	314	315	316	317	318	319	320	321	322	323	324
325	326	327	328	329	330	331	332	333	334	335	336
337	338	339	340	341	342	343	344	345	346	347	348
349	350	351	352	353	354	355	356	357	358	359	360
361	362	363	364	365	366	367	368	369	370	371	372
373	374	375	376	377	378	379	380	381	382	383	384
385	386	387	388	389	390	391	392	393	394	395	396
397	398	399	400	401	402	403	404	405	406	407	408
409	410	411	412	413	414	415	416	417	418	419	420
421	422	423	424	425	426	427	428	429	430	431	432
433	434	435	436	437	438	439	440	441	442	443	444
445	446	447	448	449	450	451	452	453	454	455	456
457	458	459	460	461	462	463	464	465	466	467	468
469	470	471	472	473	474	475					

Wash Balinet. £5 to £10 Per Day.
Supersades Weigl
 Picture imagined, and a
 LANCE AT ALL POINTS.

Slaker
— PERFECT BAKING —

Bull-faces guaranteed. Samples by mail for \$1.00.
Agents wanted to canvass in all parts of the United States. Address:
W. J. McGOWN, BOSTON 11, MASS., U.S.A.

Osage Orange Seed!
 Warranted new and to grow. Send for Price List.
W. H. Mann & Co.,
 GILMAN, ILL.

THE
Merchants' Farmers' and Mechanics'

SAVINGS BANK,
75 CLARK ST., CHICAGO.

Amount Invested.	Time.	Amount Accumulated.
100	10 Years	150
100	20 Years	250
100	30 Years	350
100	40 Years	450
100	50 Years	550
100	60 Years	650
100	70 Years	750
100	80 Years	850
100	90 Years	950
100	100 Years	1050

	Years	\$
1970	10	142.01
"	10	198.38
"	14	349.97
"	16	482.31
"	18	574.26
"	20	819.20
1980	5	710.18
"	10	901.95
"	14	1,749.45
"	18	2,161.55
"	20	2,571.36
1985	10	4,096.19

10	10	1,425.70
11	11	1,425.70
12	12	1,425.70
13	13	1,425.70
14	14	1,425.70
15	15	1,425.70
16	16	1,425.70
17	17	1,425.70
18	18	1,425.70
19	19	1,425.70
20	20	1,425.70
21	21	1,425.70
22	22	1,425.70
23	23	1,425.70
24	24	1,425.70
25	25	1,425.70
26	26	1,425.70
27	27	1,425.70
28	28	1,425.70
29	29	1,425.70
30	30	1,425.70
31	31	1,425.70
32	32	1,425.70
33	33	1,425.70
34	34	1,425.70
35	35	1,425.70
36	36	1,425.70
37	37	1,425.70
38	38	1,425.70
39	39	1,425.70
40	40	1,425.70
41	41	1,425.70
42	42	1,425.70
43	43	1,425.70
44	44	1,425.70
45	45	1,425.70
46	46	1,425.70
47	47	1,425.70
48	48	1,425.70
49	49	1,425.70
50	50	1,425.70
51	51	1,425.70
52	52	1,425.70
53	53	1,425.70
54	54	1,425.70
55	55	1,425.70
56	56	1,425.70
57	57	1,425.70
58	58	1,425.70
59	59	1,425.70
60	60	1,425.70
61	61	1,425.70
62	62	1,425.70
63	63	1,425.70
64	64	1,425.70
65	65	1,425.70
66	66	1,425.70
67	67	1,425.70
68	68	1,425.70
69	69	1,425.70
70	70	1,425.70
71	71	1,425.70
72	72	1,425.70
73	73	1,425.70
74	74	1,425.70
75	75	1,425.70
76	76	1,425.70
77	77	1,425.70
78	78	1,425.70
79	79	1,425.70
80	80	1,425.70
81	81	1,425.70
82	82	1,425.70
83	83	1,425.70
84	84	1,425.70
85	85	1,425.70
86	86	1,425.70
87	87	1,425.70
88	88	1,425.70
89	89	1,425.70
90	90	1,425.70
91	91	1,425.70
92	92	1,425.70
93	93	1,425.70
94	94	1,425.70
95	95	1,425.70
96	96	1,425.70
97	97	1,425.70
98	98	1,425.70
99	99	1,425.70
100	100	1,425.70

Estimated, upon the basis that interest, when due, is
 (1) paid in savings account and invested in Government
 Certificates, wherever \$100 is thus accumulated.

* * * Certificates forwarded, and interest, when due, re-
 versed, if desired, or remitted by draft or express to
 any part of the United States.

Address: **SYDNEY MYERS, INC.**

AGENTS WANTED FOR THE
HISTORY OF THE
GRANGE MOVEMENT
OR THE
FARMER'S WAR AGAINST MONOPOLIES.

Being a full and authentic account of the struggles of the American farmer against the exhortations of the National Association with a history of the rise and pervasiveness of the Order of Patrons of Husbandry. It is endorsed by all the leading Grangers and sells at sight. Send for free in 10 pages and terms to Agents, and see why it sells.

ascade, Near Moravia, New York,
HOME OF MARY ANDREWS.
From the first of January, until April, 1st, we will reduce the price of board per week to \$2. Accommodations strictly first class. Two Materializing Seances, daily. Manifestations genuine and good.

With Steel-plate Portrait of the Author.

THE VOICES.

THREE FORMS.

Voice of Nature.

Voice of a Pebbie.
Voice of Superstition.
By Warren Sumner Barlow.

THE VOICE OF NATURE tells no falsehoods, and in her communication to this author she represents God in the light of common sense, directing him of all superstitions, notions, and prescribing him to the world in his exchangeable and glorious attributes. While the world has too often been demoralized, this author has erected a beautiful temple on the ruins of superstition. Judge Baker.

THE VOICE OF A PERIL delineates the Individuality Matter and Mind, fraternal Charity and Love.

THE VOICE OF SUPREMACY in the most terse and beautiful language portrays the conflict between the old tradition and the devil, and proves, by copious extracts from the Bible, that the former has ever been defeated by the latter, from the Garden of Eden to Mount Calvary. It is illustrated with rare gems of thought throughout, and will be read with pleasure and profit. This poem is 48

students without feeling that they have been made hostile merely. Original, scientific, and fearless in its iconoclastic views, it is a reproduction of original thought, awakening noble conceptions of God and man, *scientific* and leading in style, and is one of the few works that will grow with its years and mature with the centuries. It is readily admired by thousands of readers.

Printed in large, clear type, on beautiful tinted paper, bound in buckram boards, nearly 300 pages.

Price \$1.50; full gilt, \$1.75; postage 8 cents.

For sale, wholesale and retail at the office of this

of the dreams of the *elair vite*, the philoso-

[illegible][illegible][illegible][illegible]

Complimentary.

[illegible]

JEFFERSONVILLE IND. JAN. 18, '75.

Then it is I have—The above and for going to the place of my birth, I have reference to myself and wife, at the meeting of February 1st, 1875, at the residence of E. A. DUNN'S.

C. W. HARTMAN,
J. W. ALLAN,
J. L. FULMER,
T. T. DARRBY, &c.

Then it is I have—The above and for going to the place of my birth, I have reference to myself and wife, at the meeting of February 1st, 1875, at the residence of E. A. DUNN'S.

C. W. HARTMAN,
J. W. ALLAN,
J. L. FULMER,
T. T. DARRBY, &c.

Many heard and contr

remains of the speakers, drinking deep of the waters of consolation, weeping the while as we lowered the form to its narrow bed, in the Champlin cemetery, while the spirit commences the new year with agony.

Epitaphialist of Minnesota, your association is prospering. With a happy New Year to all, I submit the above. Most respectfully,

J. L. Poyren

Permanent address, Northfield, Rice Co., Minnesota.

Minneapolis, Jan. 1st, 1875

remains of the speaker, drinking deep of the fountain of life, and the people who loved the form to the narrow bed, in the Champlin cemetery, while the spirit came forth in the words of the speaker. Re-visitants of Minnesota, your association is invited to the Convention of the N. Y. C. S. U. at Syracuse, N. Y., on the 10th, 11th and 12th of January, 1875. I submit the above. Most respectfully,
J. J. Porman,
Permanent address, Northfield, Minn.,
Minnesota, Jan. 1st, 1875.

Report of Convention in Syracuse, N. Y.

According to the notice published in your column, the meeting of the Central N. Y. Association of Spiritualists, convened in three sessions at Syracuse, N. Y., on the 10th, 11th and 12th of January, 1875. The Hall was filled with a large and interested audience, and the meetings throughout were successful.

Dr. C. Ives was the presiding officer, and the following were the lecturers:—
R. H. Britten, and Mrs. Emma Harding Britten, while in the conference meetings, brief addresses were made by the following:—
H. H. Carter, Mr. Copeland, Mr. Truesdell, Mr. Croby, and Mr. Porman.

Mr. Croby, one of the Universalist ministers of the place, spoke at several of the sessions, and was very successful in his address. His own church, was present at the Convention with a large part of his congregation, and the Universalist Church of Syracuse, interesting contributed not a little to the interest of the Convention.

The Convention in the character of its proceedings, and in the impression made upon the minds of the audience, will, I think, prove to those present an occasion long to be remembered.

[illegible]

Mr. Robinson will furnish the remedy, as well as mail or express to all who apply for the same within the next thirty days on the receipt of *five dollars* (the simple cost of the ingredients), and guarantee a most perfect cure or refund the money. If directions accompanying each package are strictly followed.

The remedy is harmless, and not unpleasant.

It will suffice this generous offer for the double purpose of introducing the remedy, and of bringing this cure within the reach of the poor or people who use the perianthus drug. The cost of a perfect remedy will not exceed the cost of the perianthus drug for continuing the deleterious habit one month!

Address Mrs. A. H. Robinson, Adams St. and Fifth Avenue, Chicago, Ill.

It is the duty of the chemist to use the abilities of the Board of Chemists and Doctors who

[illegible]

Cheapest Medicine for Rheumatism, Gout, Gravel, and all the Rheumatic Affections.

AGENTS WANTED.

Baker & Osgood,
ATTORNEYS AT LAW,
TIMES BUILDING, North-west Cor. of Washington St. and 7th Ave., near the Railroad-Pennsylvania Passenger House, CHICAGO.

It is of practice in all the Courts of Chicago. Promptness in the dispatch of business as well as sincerely and fairly dealt with may be relied on, by all who shall desire their services.

Reference is made to Hon. R. M. Jones, Prosecutor, and Col. J. C. Brady, Secretary of the R. R. R. R. Pub. House. v16a318

Sent by mail on receipt of price \$1 per box, or \$5 for 6 boxes.

Address all communications to

DR. J. E. BRIGGS & CO.,
P.O. Box 92, Station D, New York.

**T
H
E
R
E**

Is no other Paper Like It in the World

Until further notice we shall continue to give
 "THE MYSTERY OF THE MARGUERITE" as a
 premium with the "Marguerite," at the following rate:
 100 copies in paper . . . \$1.00
 100 copies in cloth . . . \$2.00
 Those who are now subscribers to the paper are en-
 titled to the book on equal terms if the difference in price
 is paid.
 The subscription price for the "Marguerite" is
 \$1.00 a year. Subscriptions should be addressed to
 T. F. JAMES, Boston, U. S. A.
 100

Issued Wednesday, Dec. 10th.

"THE
PROOF OF IMMORTALITY:
 OR
 THE REVELATION OF THE FACTS TO WHICH
 MORTALS ARE HELD."
 BY EPHES SARGENT.
 Author of "Transcendentalism, a History of Modern Spiritual-
 ism," &c.
 *Published in microsome *quarto*, suitable for microsome
 lens."

3

JUST ISSUED NEW AND REVISED EDITION

3 3 3

THREE

Plans of Salvation

FURNISHED BY RELATIONS FROM THE NEW TREATMENT WITHOUT COMMENT AND RELATIONS FROM THE SAME WORK IN THE MOST IMPORTANT SUBJECTS

A better knowledge of the real Teachings of the New Treatment will be of value to all who work in this matter than in 16 years by the ordinary method of reading the scriptures.

Price, 10 pica; postage free.

* For sale wholesale and retail by the Pacific-Philosophical Publishing House, Adams street and 214 Avenue, Chicago.

SPIRITUALISM AS A SCIENCE
AND
SPIRITUALISM AS A RELIGION.

AN ORATION DELIVERED UNDER VARIOUS CIRCUMSTANCES,
By MRS. COLE L. TAPPAN, at St. George's Hall,
LONDON.

WE have hitherto a large edition of this lecture, and have been enabled to supply as far as the demand of the lecture of this styled manuscript. We have to be careful of the lecture of this styled manuscript. We have to be careful of the lecture of this styled manuscript. We have to be careful of the lecture of this styled manuscript.

FROM FIVE CENTS TO ONE DOLLAR.

* For sale wholesale and retail by the Pacific-Philosophical Publishing House, Adams street and 214 Avenue, Chicago.

New Books.

- 1 - IV -

reading this column through the eyes of a 21st-century

THE HEALTH HABITS OF
WILLIAM HOWITT, M.D.

OF HEALTH," says the
more sensible articles
in our section."

Herald of B

July and December as
births for 1975, who

a list of the contents of
 one or more articles from
 the following:

Kindergarten.

Building of a Brain
By DR. E. H. CLARK.
And a Chapter,
and Cure of Head
NOVEMBER:
Vanquishing of Evil
By HENRIETTA SWANSON.
Nervousness.
By J. H. BUCHANAN.
OCTOBER:
and Slaves of Habit
By JAMES PANTON.
Smoking and Girls'
et and Constipation
A. 1901.
Every No. will contain an
Prenatal Influence

THE LIVER.
HOW AND HOW TO KEEP IT
HEALTHY. LESSONS
STUDIES IN HYGIENE
the subscription price.
year. Samples, 1

of Shakesp
of Shakesp
of Shakesp
GIVEN AWAY
GIVEN AWAY
GIVEN AWAY

Physiology
by H. T. TRAILL, M. D.
contains the latest and most
Anatomy and Physiology
of Human Life;
reproduction and Conception
which the number and
and valuable information
of beautiful and
and should be read by
engravings. Agents
OF TABLE OF CONTENTS
**Organs of Gen-
erative Organs of Gen-
eration of Life.**

1. **Evolution.**
 2. **Physiology of Neovirulation.**
 3. **Neovirulation.**
 4. **Neovirulation.**
 5. **Neovirulation.**
 6. **Neovirulation.**
 7. **Neovirulation.**
 8. **Neovirulation.**
 9. **Neovirulation.**
 10. **Neovirulation.**
 11. **Neovirulation.**
 12. **Neovirulation.**
 13. **Neovirulation.**
 14. **Neovirulation.**
 15. **Neovirulation.**
 16. **Neovirulation.**
 17. **Neovirulation.**
 18. **Neovirulation.**
 19. **Neovirulation.**
 20. **Neovirulation.**
 21. **Neovirulation.**
 22. **Neovirulation.**
 23. **Neovirulation.**
 24. **Neovirulation.**
 25. **Neovirulation.**
 26. **Neovirulation.**
 27. **Neovirulation.**
 28. **Neovirulation.**
 29. **Neovirulation.**
 30. **Neovirulation.**
 31. **Neovirulation.**
 32. **Neovirulation.**
 33. **Neovirulation.**
 34. **Neovirulation.**
 35. **Neovirulation.**
 36. **Neovirulation.**
 37. **Neovirulation.**
 38. **Neovirulation.**
 39. **Neovirulation.**
 40. **Neovirulation.**
 41. **Neovirulation.**
 42. **Neovirulation.**
 43. **Neovirulation.**
 44. **Neovirulation.**
 45. **Neovirulation.**
 46. **Neovirulation.**
 47. **Neovirulation.**
 48. **Neovirulation.**
 49. **Neovirulation.**
 50. **Neovirulation.**
 51. **Neovirulation.**
 52. **Neovirulation.**
 53. **Neovirulation.**
 54. **Neovirulation.**
 55. **Neovirulation.**
 56. **Neovirulation.**
 57. **Neovirulation.**
 58. **Neovirulation.**
 59. **Neovirulation.**
 60. **Neovirulation.**
 61. **Neovirulation.**
 62. **Neovirulation.**
 63. **Neovirulation.**
 64. **Neovirulation.**
 65. **Neovirulation.**
 66. **Neovirulation.**
 67. **Neovirulation.**
 68. **Neovirulation.**
 69. **Neovirulation.**
 70. **Neovirulation.**
 71. **Neovirulation.**
 72. **Neovirulation.**
 73. **Neovirulation.**
 74. **Neovirulation.**
 75. **Neovirulation.**
 76. **Neovirulation.**
 77. **Neovirulation.**
 78. **Neovirulation.**
 79. **Neovirulation.**
 80. **Neovirulation.**
 81. **Neovirulation.**
 82. **Neovirulation.**
 83. **Neovirulation.**
 84. **Neovirulation.**
 85. **Neovirulation.**
 86. **Neovirulation.**
 87. **Neovirulation.**
 88. **Neovirulation.**
 89. **Neovirulation.**
 90. **Neovirulation.**
 91. **Neovirulation.**
 92. **Neovirulation.**
 93. **Neovirulation.**
 94. **Neovirulation.**
 95. **Neovirulation.**
 96. **Neovirulation.**
 97. **Neovirulation.**
 98. **Neovirulation.**
 99. **Neovirulation.**
 100. **Neovirulation.**

tion without
by M. I. HENKIN, M.D.
of the Herald of Health
CONTRAST
ness of Child: Her
of Prevention.
Opinions as to reason
for Maternity.
during Pregnancy
Bath and Bathing
ed to Eat and what
during Pregnancy
ents of Pregnancy
Physicians, Antesi

Said about "Pain without Pain."

g for Str
Health Cookery
M. L. HOLBROOK, M.
be in the hands of a
and to regain health, as
besides the science of
to questions which w
nearly one hundred pe
recipes for foods an
people habits and deli
city development. Mut
men will find this direct
in matters who have de
with for those who be
to give them.
for \$5.50 - Postage 15 c
HOLBROOK, F.
and 12 E. 14th St. N.Y.

The Herald of Health.
October, November and December numbers for 1904
from 100 subscribers for 1905, who send in their
names to the publishers.
We give a slight idea of the contents of this journal we
give the titles of one or more articles from each number:

NOVEMBER
Kingdomgators.
OTITIS.
The Building of a Brain.
By Dr. E. H. Clark.
And a Chapter,
Cause and Cure of Headache.

NOVEMBER:
Evangelism of Evil
By HENRY HENRY.
Nervousness.

STUDIES IN HYGIENE
 50 Cents with the subscription card.
 \$2.00 a year. Samples, 15 cents.

GREATEST PREMIUM YET.
 GREATEST PREMIUM YET.
 GREATEST PREMIUM YET.
 GREATEST PREMIUM YET.

Every Subscriber is entitled free of cost to the valuable

Works of Shakespeare.
Works of Shakespeare.
Works of Shakespeare.

Explains the Origin of Human Life; How and when the male and female unite and insemination occurs; gives the laws by which the mother and sex of offspring are determined and advises infirmities in regard to the beginning and ending of beautiful and healthy children. High school and college students will enjoy this family. With timely suggestions *Agents Wanted*.

Answers on table or covers.

The Male Organs of Generation.
The Female Organs of Generation.
The Origin of Life.
Sexual Generation.
The Physiology of Neivration.
Impregnation.
Pregnancy.
Embryology.
Parturition.
Lactation.
The Law of Sex.
Classification of the Number of Offspring.

3 Medical Opinions as to Cramping Pains.
 4 Preparation for Parturition.
 5 Exercise during Pregnancy.
 6 The Sitz Bath and Bathtub generally.
 7 What Food and régime are to Avoid.
 8 The Mind during Pregnancy.
 9 The Aliments of Pregnancy and their
 10 Remedies.
 11 In Female Physicians' Antechambers.
 Twelfth are added:
 1 The Husband's Duty to his Wife.
 2 Best Age for Bearing Children.
 3 Small Family Practice becomes Pauper's.
 4 Small Families—Importance of Physical Education.
 5 Small Families—Necessity of Military Drill.
 6 Effects of Tobacco on Offspring.
 7 Latest Beliefs as to Determination of Sex.
 8 How far the Father's Influence on the Child.
 9 Mental Pregnancy.
 10 Duty to Number of Offspring.
 11 Size of Pelvis,
 12 How to Measure it.

the best (and) easiest recipes for foods and drinks, how to feed your cat, train your dog and deliver a vigorous pet to get the best body of management. Mothers were not not their children and fast find directions for feeding them, and so will mothers who have delicate children, and families who wish to have a blue blue blue blue.

Price, \$1.00, postage free.

All the above for \$3.50—Postage 12 cents extra.

Address
WOOD & HOLBROOK, Publishers,
13 and 15 Light St., New York
VT1313-60

GIVE THEM HELL.

A FULL ACCOUNT OF THE DISCOVERED USE
FLORED REGION FROM AN ORTHIC
STANQUANT

[illegible][illegible]

Now we look into hell and see what it is all about. Look at the bottom of hell. It is red-hot like hot iron. Streams of burning pitch and sulphur run through it. It is lit. The flames are enormous. The flames are red-hot; sparks of fire are always falling down from them. Lift up your head and look at the flames. The flames are blowing fire. Sometimes when you get up, as on a winter's morning, you see the country filled with fog of fire. In some parts of the world the fog of rain comes down, which sweeps away the rain, but of fire and brimstone, are rain-fires. You may have seen them on the mountainsides, but of fire. The fire is so hot that it burns the devils who are spirits, for it was never made for them. The fire is so hot that it burns so well as the body. Take a spark out of the kitchen fire, throw it into the sea, and it will burn for ever. The fire is so hot that it burns less than a pin head, throw it into the ocean, and it will not go out. In one moment, the fire will burn the whole world, the ocean, and set the whole world in a blaze.

TERRIBLE NOISE.

Listens, now—listen to the tremendous agonizing howls of millions and millions of tortured creatures, mad with the fury of hell. Oh, the screams of fear, the shrieks of agony, the wails of pain, the shouts of agony, the shrieks of despair! Can you hear them? Can you hear them roaring like lions; hissing like serpents, howling like dogs, and wailing like children? Can you hear the groans and the fearful blasphemies of the devils who are being hurled down from the foundations of God's anger, which shakes hell to its foundations?

THE DEVIL.

(Apoc. xxi. "An angel laid hold on the serpent, which is the devil and Satan, as he walked upon the earth, and caught him up to the pit, and shut him up.") Our journey lies across the great sea of fire. We must go through the burning flames of hell. We shall see the most horrible sight that ever was seen—the great devil chained to the middle bar of the great furnace. It is our journey. Now we are coming near the dwelling place of the devil. You can see a great number of devils moving

[illegible]

The devils carry away the soul which has just come into hell. They bear it through its flames. Now they set it down in front of the great chained monster, to be judged by him who has no mercy. (1) that horrible face of the Devil! O, the fright, the shivering, the freezing, the deadly horror of that soul at the first sight of the great Devil. Now the Devil opens his mouth. He gives out the tremendous sentence on the soul. All hear the sentence, and hell rings with shouts of spiteful joy and mockeries at the unfortunate soul.

THE STRIKING DEVIL.

Little child, if you go to hell there will be Devil at your side to strike you. He will go on striking you every minute for ever and ever, without stopping. The first stroke will make your body as the body of Job covered from head to foot with sores and ulcers. The second stroke will make your body twice as bad as the body of Job. The third stroke will make your body three times as bad as the body of Job. The fourth stroke will make your body four times as bad as the body of Job. How, then, will your body be, after the devil has been striking it every moment for a hundred millions of years without stop-

Look into this room." What a dreadful place it is! The roof is red-hot, the walls are red-hot, the floor is like a thick sheet of red-hot iron. No, on the middle of the red-hot floor stands a girl. She looks about sixteen years of age. Her feature bare, she has neither shoes nor stockings on her feet; her bare feet stand on the red-hot burning floor. The door of this room has never been opened before since she first set her foot on the red-hot floor. Now she sees that the door is opening. She rushes forward. She has gone down on her knees on the red-hot floor. Listen! She speaks. She says:

[illegible]

THE BOILING KETTLE.

(Amos, iv.) "The day shall come when they will lift you up on pikes, and what remains of you in boiling pots." Look into this little prison. In the middle of it there is a boy, a young man. He is silent, despair is in him. He stands straight up. His eyes are burning like two burning coals. Two long flames come out of his mouth. His breath is fierce. Sometimes he opens his mouth, a breath of blazing fire rolls out of it. Be silent! There is a sound like that of a kettle boiling. Is it really a kettle that is boiling? No. Then what is it? Hear what it is. The blood is boiling in the arteries, veins of the body. The brain is boiling and bubbling in his head. The marrow is boiling in his bones.

THE NEED NOT GIVEN.

"PA AND "Thou shalt make him as an oven of fire in the time of his anger." You are going to see again the child about which you read in the "Terrible Judgment," that it was condemned to hell. See! It is a pitiful sight. The child is in this red-hot oven. Hear how it screams to come out. See how it turns and twists itself about in the fire. Heats its head against the roof of the oven, stamps its little feet on the floor of the oven. You can see on the face of this little child what you can see on the faces of all in hell—despair, desperate and horrible.

THE THINKER'S PRAYER.

Respectfully Dedicated to Prof.
T. S. D. S.

[illegible]

100 THUNDER & PLAYERS

Oh, God! Thou Infinite One! What am
that thou shouldst listen to me! I am nar-
row minded, weak, changeable as the winds, and
one sided in comprehension, but thou!

Before time was, thou art. I am appalled, the thought which comes unbidden as I address thee, and contemplate the majesty and grandeur of thy attributes. Ideally, hadst thou no beginning? And hast thou not an end? What wearisome existence! Oh, the unspeakable anguish and monotony of an unchanging life! Indeed, if thou art infinite in life, as thou art thou in death. If thou art infinite power, then also thou art

Weakness exists as much as power, and each
and all things have their root in these. Then
Infinite One, they tell me thou art Love, but
whence comes hate? If thou art Infinite in
love, then there is no room in thee for hate.
Then 'hate exists outside of thee,
It exists at all. But is there any outside
Ab! then thou art not infinite in hatred!
Thou art infinite if thou lovest, not. If thou art
all love, thou art a.

How then dost thou differ from me? If they tell me thou hatest those enemies to thy eternity. If he be so, then thou hast pity in thy heart for the poor wretches who thy infinite power hath called into being, and if thou hast no pity for anything that exists, no matter how small or unworthy, a stone may be—then thou art not infinite in pity. They tell me thou art not a selfish God, but infinite indeed! thou art all self! Art thou infinite in mirth? Then, perhaps, this prayer fits thy soul, and the boundless realms of thy Godside with laughter. But if thou art infinite in truth,

then thou mockest me when I pray, and my poor heart is breaking for pity, and my soul burning with desire to know thee as thou really art. Art thou indifferently power, or hatest me for one moment that moment would

ANNIHILATE ME. 5

Do not thou know all things from the beginning to the end? If so thou canst not be a mortal—then thou art not infinite. If thou art infinite in ignorance, then thou art a worse fool than an idiot. Art thou pleased with the praises of men? Or art thou displeased with this prayer—and for making it? If thou dost not know that praise is only flattery and that men praise thee for a selfish end and that none but fools are puffed up by praise! If thou art infinite in love, then art pleased with all things—stop!—I cannot believe thou art a demon, one that delight in the wretchedness of those thou hast created. Is not the world black with crime, and man

kind a swarming horde of rottenness and filth! But perhaps thou art infinite in expedients, and hast created all these things to break the dull, dross monotony of eternal sameness. If, then, thou wilt with thy "not will" make a child play with us to those hidden from me, I cannot say, "Thou standest behind a screen, and there puth the secret wires that make us dance." What for? For thy own pleasure? Certainly not for ours. Are there other spectators beside thyself to this infinite puppet show? Have I heard to these for bread till my children have

DEED OF STARVATION.

Then a "still small voice" said to me, "To work and get your bread." Then remembering that thou hast a "still small voice"

went out in search for work—aye, I pray
for work, but I could find no work among
bread—and yet I know there is bread enough
in this world of thine. Art thou infinite
thought? If thou art, then these thoughts
that burn my brain and cause me to cry out
for sustenance, all come from thee. I do
thou demand praise of me? What shall
praise thee for? A broken heart hath
music. If my lips should utter praise, my
heart would give them the lie. Can I from
my heart thank thee for these rages, the
gnawing stomach, my dead children, and for
my broken life of woe? Oh! take it back
is worthless to me. Thou art infinite

[illegible]

GALESBURG, ILL.
The Great Revival There.
Is it the Work of God? Or Plainly the
Work of Man?
THE IMPROBABILITY OF LIES.

IRMA HARRINGTON JONES—In my last letter showed how the revival was planned, and I reached it. I now wish to inquire what God has done to do with the revival? If it was God's work, it would have been accomplished long ago, along with the progress of the work; and yet Mr. Hammond complains of very many things which destroy the interest of the people. He says, with the scene of a meeting, Mr. Hammond being a great preacher, and tending being so powerful, he could, through Mr. Al., or Mr. M., make a sermon as good as any other man in a single hour. If God was half as anxious for the salvation of sinners as Mr. M. and I, we should have had a sermon at least once a week, and would have a single minute after God made himself holy arm for their salvation. Can you want of interest, or are you weary of the excitement? It is most evident that God does nothing in this great universe, except through the agency of the unwavering and immutable laws of things.

With equal accuracy the psychologist can trace all the phenomena connected with

To secure converts three conditions must be met: first, the material must be accurate; second, it must be properly apprehended; third, the material upon which to operate. Mr. Hammond is a good operator. The whole power and influence of his preaching is directed to the ears of the sinners, with three organs, coöperate the soundings, and for material to be affected they have five hundred adults, who have all been taught to believe that, unless they experience some kind of a supernatural change, they will be eternally damned. They are thus forced upon them, and a door opened for escape, it is simply natural that those children of the wilderness should be converted. Mr. Hammond's preaching first consists in telling stories, and illustrating the character of God by comparing him to the wickedest kings and princes of the earth, and then he proceeds to predict. And he takes delight in comparing

The story of Jones receiving Morgan, a wicked, dirty, ragged, bloated, vagabond, who had, in cool premeditation, robbed and murdered his only son; to his heart; clothed him with his son's best garments; and gave him the pleasures that belonged to his dear son was the most shocking and the diabolical story he has yet told. No delicate, sensitive person could for an instant believe such a story, unless they were hid behind the heathenish dogma of the doctrine of total depravity, and vicious atonement. The whole gist of his teaching is God's great prison; the devil's trap, and the door of escape by coming to Jesus.

teachings offer a premium on crime. He takes liars, thieves, robbers, murderers, harlots and other throat characters generally to a brewer's regard for final obedience and trust in Jesus which sensible, intelligent, good men and women will writhle in hell. By Hammond teaching Galeabaz has turned back fifty years to the dark, dogmatic theology that made the church murder the Salem witches. It will take ten years for the ministers of Galeabaz to get the people back to a healthy moral tone.

[illegible][illegible]

Mr. Hammond knows this fact, so he constantly calling on wicked men to exchange the losing trade with the devil, and accept of infinite reward promised in Jesus.

As a moral teacher I could not promise wicked man anything except what he substantially earns by the practice of moral virtues.

In another letter I hope to show that the immutable laws of the universe are not in the least degree ever changed by divine interference.

Fraternally Yours,
A. G. HUGHES, M. D.

RELIGIOUS FANATICISM.
 Crissy's Cremation.—This was not the
 Fruits of Spiritualism.

HONOLULU, Pa., Jan. 18.—Crisley Hickey, an intelligent and beautiful young lady, lives at Watke Valley, sixteen miles west here, and yesterday, while under the influence of extraordinary religious fanaticism, she was the daughter William Hickey, a wealthy and prominent farmer of the country. For some five or six years past she has at times been seized with a morbid religious delirium, and she has imagined that she had committed sins against "her Immanuel" which could be expiated only by the shedding of human blood. While laboring under this morbid delirium, she would erect altars in the fields of her father's farm, and sacrifice lambs to atone for her sins. She would then burn her own clothing and household articles of value, and she would burn the bodies of her "sinners." Her father, (a widower), fearing that she would do herself bodily harm, sent a strict watch over her movements.

February Mr. Hecker had occasion to go to a neighboring village, and, as his daughter manifested signs of the recurrence of one of her insane intervals, he charged his hired man to watch her during his absence. At noon the man went to his dinner, leaving the young lady in the kitchen reading the bible. For some reason he did not return to the house until Mr. Hecker came back, which was about 3 o'clock. When the latter entered he

(Continued on Fifth Page)

ing as well as could be expected. They are grad-

ing materialization; when thoroughly understood

pen told that this book is the word of God. You cast it from you lest it be the very "defilement of which we have heard and which you

[illegible]

ella who want agents and what for. On trial, 3 months,
0 cts. **James P. Scott**, 188 Clark St., Chicago.
VITUR36

ella who want agents and what for. On trial, 3 months,
0 cts. **James P. Scott**, 188 Clark St., Chicago.
VITUR36
